

The Commons

JANUARY, 1904

GRAHAM TAYLOR, Editor

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The Commons

GRAHAM TAYLOR, Editor.

A monthly magazine for the promotion of industrial justice, efficient philanthropy, educational freedom and people's control of public utilities.

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The Commons

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Eighth Year

Chicago, January, 1904

With The Editor

"Where anything is growing," said Horace Mann, with the instinct of the great educator that he was, "one formatory is worth more than a thousand reformatories." This is not truer of the growing child than it is of the growing community. Here in America, where everything is growing, formatory agitation, education and action steadily brought to bear is worth incalculably more than reformatory spasms. To help form the American spirit and public policy so that it will not need that kind of "reform" is the purpose and province of *The Commons*.

A Formative Ideal

Formation takes place around ideal. The oak gathers itself together about the design of it imbedded in the acorn. In the community, no less than in an individual, the common life is frustrated by not having an ideal to focus down upon and to level up to. Families, neighborhoods, business firms and labor unions, public schools and churches, ward politics and city administrations alike fail or succeed, live a lost or saved life just in proportion as they have an ideal worthy of them and worthily try to realize it. "There was no open vision in those days," is the epitaph written over an entire age of a whole nation. The greatest need of this crucial time of wholesale readjustment in America is an ideal vital enough to be formative, strong enough to be practical, simple enough to be popular. It should have grip enough to grasp at one and the same time the life of the home, the school, the shop and office, the club and social circle, the press and church, local and national governments, and gather them all into one progressive commonwealth, worthy of the origin and history of the American people.

Interdependence With Independence

Independence has been that ideal for a century and a quarter since its immortal declaration was proclaimed to the world. It has rooted itself in the soil of the whole continent so firmly that the danger of losing it is very remote, if not impossible. But it can no longer be our single ideal. Another has been looming up larger and more insistent with every year's growth of the subdivision of labor in the factory system and the international commingling of population and public policies. Interdependence of craft, trade and commerce, of race, sect and nation, of individual and community is the order of our day. It is to be reckoned with, whether we will or not. We ought to want and help the realization of its greater ideal, but the problem is how to recognize and realize it without the loss or weakening of individual and national independence, which has made the American people.

A Clearing House Constituency

The province within which lies the demand for *The Commons* is outlined in its subsidiary title. No other journal known to us groups the four interrelated spheres of industrial, educational, philanthropic and local government effort for the welding together of our diverse people and interests into one harmonious, progressive commonwealth. The large and growing constituencies, centering about each of these great movements for the social unification and advancement of our people, cannot fail to be interested and helped by the enlargement of the scope of *The Commons* to make it the medium for an exchange of values between them all.

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Industrial Justice

The equitable adjustment of the serious outstanding differences between capital and labor requires more light and less heat. The knowledge of the trade agreements, conciliations, arbitrations and court decisions which succeed or fail in settling these very real differences furnishes the basis of fact absolutely requisite to any fair and permanent adjustment between employers and employes. It is the purpose of *The Commons* to supply both parties to the controversy with a condensed, authentic and expertly edited monthly digest of such adjustments.

Efficient Philanthropy

Economy in the administration of the personal and financial resources of our public and private, as well as personal philanthropy is as necessary to efficiency as in the business world. Co-operation here is as much the force of gravity as combination there. Intercommunication not only between specific philanthropic agencies, but also the wider economic, legislative and educational relationships involved, is the demand of the hour to make co-operation possible and effective. *The Commons* may hope to be at least such a point of contact and communication as has not yet been practically established. As such it will appeal to the great multitude engaged officially or as volunteers in manifold works of beneficence.

Educational Freedom

To utilize existing educational facilities, to furnish practical training for both children and adults in the high art of living and working together, greater freedom of spirit and flexibility of form must be secured in our public school system and in our privately controlled institutions. There is no higher or holier cause upon which the progress and perpetuity of free government and life so much depend as keeping our schools and universities close to the people and within their ultimate control. We stand, therefore, for state control of state supported schools; for

their democratic management, which shall enlist the interest of each local community in its own school; for the extension of school facilities and the use of school buildings to provide for adult education and furnish social centers for neighborhood life. We hope to report also the teaching of civics and social ethics in school and college class rooms and the original and extension work of university sociological departments. We are glad to begin at this point with the prospectus of the social science center just opened in Chicago by the joint action of those who are doing the social, charity and correctional work of the city and the extension division of the University of Chicago.

People's Control of Public Utilities

The success of the time-tested and settled policy of European and especially English towns and cities in the public control and management of their own public utilities demands at least consideration and frank discussion in every American community. We may prefer here and there, or everywhere, to leave these utilities in the ownership and control of public service corporations. But our citizens should not be deterred from raising the question whether it is to their interest to do so in the light of old world experience. No alarm against "socialism" should throw any dust in our eyes that we cannot see through. For the canny Scotchmen of Glasgow, who lead the world in the people's control of their public utilities, are as far from being state socialists as they are closely akin to our most independent and thrifty Yankees. Manufacturing centers like York, Leeds and Manchester are not surrendering private initiative and property rights for the state ownership of the material and tools of production. But they have proved at least to their own satisfaction that it is to the advantage of private business to control municipal monopolies in the interest of all other lines of trade and commerce. The Liverpool city council and the London

county council are the most representative bodies that could be gathered out of these two great communities, yet their practically unchallenged policy is to provide for those common needs of life which can more surely and better be met by public than by private agencies—workingmen's dwellings, decent lodgings for homeless men and women, public baths, neighborhood wash houses for family use, municipal street railways and lighting plants, and many other such facilities, which the people have the right to provide for themselves through their local government.

How the people of these great English municipalities are managing their public utilities and making them promote the progress of urban life will be the subject of a series of articles by the editor, giving the results of his recent personal observation and investigation at each of these centers.

Chicago Disaster Points The Moral

Chicago fearfully points the moral of the demand for far stricter and more absolute public control of all property in public use by its overwhelming theater fire disaster. Private gain at public loss seems again to have been the occasion of death and public calamity. In the typhoid fever epidemic of summer before last the most prolific sources of the pest were traced to the "stay-order book," which permitted personal influence to protect private property from compliance with the ordinances of the health department, which would have removed the causes of the disease. Now, again, while 586 bodies are being borne to their graves and our homes and the wards of our hospitals are crowded with nearly double that number of sufferers, eighteen other theaters are closed by the police at the mayor's order for noncompliance with the building and fire ordinances. These violations of the law were disclosed two months ago by official investigation, and yet action is reached only at the imperative mandate of death. Here, at least, private gain is swallowed up in the public loss, as, indeed, in the last analysis,

it always is. When will we learn the unity of human interests? How many more must suffer to teach us the criminal folly of a partial execution of common law? What worse disaster can emphasize more terribly the wickedness of weak administration and official incompetence in city government?

Our Contributors This Month

Mrs. Isabel C. Barrows, who so graphically describes the Greek play at Hull House, is the well-known editor of the remarkable series of volumes reporting the proceedings of the National Conference of Charities and Correction. Ethelbert Stewart, in his position as special agent of the United States Department of Labor, has long proven himself to be one of the most competent statisticians and investigators of industrial conditions. His article on the eight-hour decision and the workingmen's home shows qualities of heart as well as of head. Most widely known as the author of "Prisoners of Poverty," and other sketches of social conditions, Mrs. Helen Campbell is well qualified to write on the new hope for the farmer's family, by her connection with agricultural college work and the literature of domestic science. To the editor of the New York City Association of Neighborhood Workers we are indebted for the able review of the Philadelphia textile strike by the secretary of the Christian Social Union, Rev. Kemper Bocock. Miss Anna F. Davies, head worker of the Philadelphia settlement, adds a note on the strike in the College Settlements Association department. The New York City Neighborhood Association presents, in its department, the thorough-going article on the crusade against the great white plague in that city by Mr. Paul Kennaday, the efficient secretary of the Charity Organization Society committee on the prevention of tuberculosis.

The Greek Play At Hull House

By Mrs. Elizabeth C. Barrows

"It was only in Sophocles that the various elements of classical tragedy—religious inspiration, simplicity of structure and ideal beauty in form and

subject—were blended together into creations of consummate grace and harmony."—Haigh.



A Greek play upon any stage in this country not so long ago was a rarity. Those of us who can recall the days of the giving of the *OEdipus Tyrannus* by Harvard students will remember standing in line long, weary hours for the chance to buy entrance tickets at fabulous prices, as though that were to be the one and only chance of a lifetime to hear classic Greek upon the stage. Now one must live very remote from college centers not to have such a chance now and then. The names of the old Greek tragedians are coming to have a familiar look in the modern newspaper. Harvard, Vassar, Beloit, the Universities of Toronto, Pennsylvania, California, Leland Stanford and others have given Greek plays, while several have produced "The Return of Odysseus," a series of studies and pictures arranged from the *Odyssey* by Miss Barrows. The last mentioned has been twice given by the Greeks of Chicago, once at Hull House and once at the Studebaker Theater, seven performances in all. As "The Return of Odysseus" af-

fords an opportunity to show the domestic life of Homeric times—the games, the dances, the religious processions—it is extremely popular, especially with those who were born under the fair skies of Greece and who love the atmosphere of that charmed land.

VALUE OF SETTLEMENT INITIATIVE.

It was because Miss Jane Addams, always clear-sighted and sympathetic, foresaw the interest which this would create, an interest that would not only forge a connecting link between Hull House and the Greek population of Chicago, but that would give Americans a truer knowledge of the intelligence and ability of the large Greek colony surging about the doors of Hull House, that she invited Miss Barrows to make the experiment four years ago, and as she had been so successful then she invited her to come again and try a similar experiment.

During the time that has elapsed since the first Greek play was put on

the Hull House stage, the helpful relations that were then stimulated have been continuous. The Greeks have learned to know and appreciate the activities and friendliness of Hull House and in a small measure to share in them, while the neighboring peoples, American as well as others, have learned to look with admiration on men willing to patiently submit to weeks and months of hard study, and on the brilliant success they achieved. When, therefore, Miss Addams suggested that the time had come again for the Greeks to appear upon the stage, they enthusiastically responded. This in itself was a striking proof of the value of the sort of work accomplished by social settlements, the creation of honorable ambition, for it was for the honor of their nation, not for the love of gain—since they were not to play for money—that these young men were willing to give up seven nights a week for ten weeks to long and strict rehearsing of their parts. Each one felt in his soul that the legend on the Hull House curtain hanging between him and the audience was addressed to him personally: "Act well your part, there all the honor lies."

"THE AJAX OF SOPHOCLES."

The play selected was "The Ajax of Sophocles," which had never been put upon any English-speaking stage, save once in England, in 1882, by the students of Cambridge University. It is interesting to know that it is soon to be given in Athens by the university students. A noble drama, with unity of thought and action, rich in beautiful lines, simple in form, the great work of a great poet, there was reason enough for selecting it, and the glowing success of the English students augured equal success when it should be played by native Greeks, though they might be lacking in university training. What the actors lacked in this direction was more than matched by their familiarity with the language and by the patriotic fervor—almost a religious zeal—with which they threw themselves into the work. Indeed, a distinguished Greek scholar, who has lived for years in

Greece, said, on seeing the Hull House presentation, that there was no other people in the world where comparatively unlettered men could have played a Greek tragedy with so much fire and spirit. Though the classic original was used, the men, of course, pronounced the lines according to modern Greek rules. For some months the leading men in the Greek colony read and studied the *Ajax* before the serious work of rehearsals began. Unhampered by modern tradition, which drops the curtain on the death of the hero, they were not troubled by the doubts of some critics as to whether the interest of the spectators could be maintained during the long discussion following the death of Ajax, as to his funeral rites. To them the proper disposition of the dead is of so much moment that they not only felt the unity of the tragedy, but made the audience feel it.

THE STORY OF THE PLAY.

Briefly, it is the madness and death

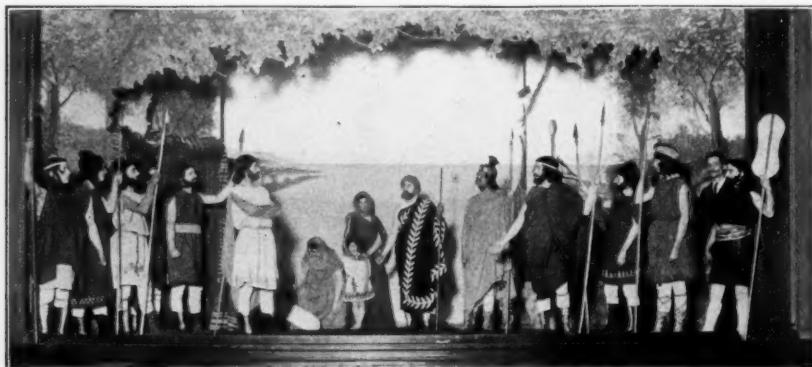


of Ajax and the discussion as to whether his body may be dealt with according to sacred usage, or whether he shall be punished for traitorous designs and cruel purposes by leaving it to be the prey of carrion birds. The

action takes place at early dawn, following, supposedly, the day after his bitter disappointment when the arms of Achilles were awarded to Odysseus instead of to himself. Mad with frustrated ambition, Ajax plots to slay the Greek leaders, but his frenzy is turned, by Athena, against the cattle. Awaking to reason, he thinks to atone for his dastardly designs and bloody deeds by taking his own life, believing, evidently, that by thus yielding to the powers above he may show that he has seen the folly of his pride in defying them before. He seeks a lonely place by the seaside, where, unseen by human eye, he commands himself to the gods, calls down woes on his enemies, in a manner worthy of the imprecatory Psalms, bids farewell to earth and falls

CONCERNING THE UNITY OF THE DRAMA.

Professor Jebb says: "The grounds on which the dramatic unity of the *Ajax* rests are, first, the veto upon the burial of Ajax as an inevitable consequence of his action, for which the spectator has been prepared, so that the latter part of the play is not an arbitrary addition to the former, but a natural and necessary development of it. Secondly, on this veto rests an issue still more momentous for Athenians than the question whether Ajax is to live or die—namely, the issue whether he is or is not to attain the sanctity of a hero. Hence the true climax of the play is not his death, but the decision that he shall be buried." By this burial the ambition of Ajax was to be grati-



upon the point of his sword. Then comes the wordy contest, full of dramatic power, between Teucer and Agamemnon and Menelaus, and the solution of the difficulty through the interposition of Odysseus.

As Ajax is sure to be played in other places—it is to be hoped wherever there is a Greek colony—there will as surely arise the question whether the interest is sustained throughout the play. One may with confidence say that it rises at every step, reaching its culmination only when the body of the dead hero is carried forth to burial, the little child leading the sad procession, his hands on the spears on which his father's form rests, while the sad notes of the dirge die away in the distance.

fied; he was to be held forever as a consecrated hero by a people ready to forget his weaknesses as they recalled his glorious deeds.

DRAMATIS PERSONAE.

The play selected, came the task of selecting the actors—no easy task, though Chicago has a Greek population of 7,000 souls. Happily Miss Barrows could reap the fruits of her earlier labors in Hull House. Two of the men who had acted in "The Return of Odysseus" consented to take speaking parts in "The Ajax," and with their help candidates were brought in, scores of them, and from this multitude of workingmen, clerks, bookkeepers, fruiterers, flower sellers (not a college graduate

among them) was by degrees evolved the final cast. The loyalty of the young men, who had been unflagging in their sympathy with Hull House and who so greatly helped to bring "The Ajax" to a triumphant conclusion, atoned for a thousand trying experiences, inevitable in handling so large a body of untrained men. The throwing up of parts for trivial reasons, the dropping out of members of the chorus after they had been trained to sing the difficult music, the drilling of men to sing who knew nothing of musical notation and with no conception of time, these were some of the things that called for infinite tact and good temper. Added to this was the fact that, with few exceptions, none of the twenty-five in the cast had command of English. The difficulties at times seemed insuperable. That they were conquered the generous appreciation of delighted audiences amply testified.

There may have been better material in Chicago for some of the parts, but there was no better man for Ajax. The combination of splendid form and feature, of virile strength and native tenderness, would surely have been a delight to Sophocles himself. Mr. Metallas was by turns the wrathful madman, the boastful warrior, the disgraced chieftain, the misanthrope, the affectionate husband, the tender father and the determined suicide. It was simply a marvel that this young man, after but two months of training, could in one moment stir the hearts of the onlookers with excitement as he rushed from his tent cracking his bloody scourge, and a moment later dim their eyes with moisture at the pathos in his voice as he bids farewell to wife and child, to earth and sky, before falling upon the fatal sword, Hector's ill-omened gift. "Rugged, imperious and resolute, but not hard of heart," Ajax has been described. Such was the Ajax of Hull House.

"The part of Teucer," says Jebb, "has a singular pathos. He is altogether devoted to his brother, Ajax, and is strenuously loyal to the trust reposed in him." Had the words been

written of the personal character of the man who took the part of Teucer in the presentation in Chicago they could not have been truer. The universities of the land will look long among their students to find one whose depth of feeling and absolute self-forgetfulness will equal that of the Teucer of Hull House.

Indeed, as a rule, so well chosen were the actors that one has but to quote the great English scholar to describe them. "In Odysseus we see the victory of prudence and magnanimity." "If Agamemnon is not gracious or generous, he at least

is capable of yielding to counsel." Tecmessa (the wife of Ajax) "loves with a submissive devotion and has won from him (Ajax) a constant affection. He stands to her in the place of country, parents and everything—her only stay and hope on earth." "Menelaus has those traits of harshness and arrogance which Athenian audiences would expect" in the king of Sparta. The chorus was made up of sailors and soldiers, comrades of Ajax, who looked and acted their parts well, as did the messenger. Of all it may be said that the Greek syllables fell fluently from their lips and the blood of their ancestors beat in their hearts and spurred them to win credit for themselves and their land. The names of the entire cast, as given below, are extremely interesting as suggestive of an unforgotten past. It is a great pity that many of them have fallen victims to the modern habit of exchanging these sonorous and dignified names for "Jim" and "Bill" and "Pete."



CHARACTERS OF THE DRAMA.

Athena Liverios Manussopoulos
 Odysseus Panagiotis Lambros
 Aias (Ajax) Georgios Metalas
 Tecmessa Michael Loris
 Euryrikes Demetrios Mazarakos
 Messenger Spiros Manussopoulos
 Teucer Demetrios Manussopoulos
 Menelaos Jason Korologos
 Agamemnon Konstantinos Boukydis
 Chorus of Salaminian Sailors, Comrades of
 Ajax.

Paraskevas Eliopoulos, Leader.

THE MUSIC AND SCENERY.

The music for "The Ajax" was composed by Willys Peck Kent of New York. It is closely wedded to the words and so akin to the musical ideas of the Greeks that they learned it by rote without difficulty, all singing in unison, accompanied only by a clarinet, though the music is also arranged for the oboe, clarinet and flute. The sad and tender strains are like the poetry, full of sombre beauty.

The scenery was painted especially for this play by Chicago scene painters, touched up and vastly improved by artists among the Hull House residents. It made a beautiful picture—the low-lying sea, blue in the distance, the ships from Salamis and the harmonious coloring of the varied costumes of the stalwart men, some of whom had much of the traditional beauty of the Greek face.

There were six performances of the play, each better than its predecessor, with larger and larger audiences and warmer enthusiasm on their part.

The editor takes the liberty to add this word of simple justice: The dramatic feeling, the sympathetic voice, the power to act, were all there, but it was only through diligent and patient training that they were evoked, a training that developed sensitiveness to better things in many ways. The power to evoke the best in another is a great gift. It is the noble endowment of Miss Barrows.

"There is no other enthusiasm of humanity than the one which has traveled the common highway of reason—the life of the good neighbor and honest citizen."—From Thomas Hill Green, at the entrance of Mansfield House.

The Eight Hour Decision and The Home

ETHELBERT STEWART.

The ground seems to be clearing for a discussion of the proposed eight-hour bill in Congress on its merits. The fight has heretofore been upon its constitutionality. The decision just handed down by Justice Harlan of the United States Supreme Court on the constitutionality of the Kansas law would seem to settle the larger question also. Kansas in 1891 passed a law that on all work done by or for the public, whether state, county or city, either by direct labor or contract, eight hours should constitute a day's work, and fixed a penalty for violation. The enforcement of the law was put in the hands of the state bureau of labor statistics. Innumerable suits were commenced, as the contractors almost to a man refused to conform to the law. The state courts throughout sustained the law. Appeal was had to the Supreme Court of the United States under cover of that somewhat overworked fourteenth amendment.

Justice Harlan's decision sustains the Kansas courts and the law, and although Chief Justice Fuller and Justices Brewer and Peckham dissent, a careful reading of the decision would seem to furnish ground for the belief that if Congress should pass a similar law as to contract work the court would sustain the law. True, a similar law in New York was declared unconstitutional by the court of that state. But since Justice Harlan's decision is made known a movement is on foot to get the New York law before the United States Supreme Court. Strange as it may appear, the principal organized opposition to the eight-hour bill has been the machinery manufacturers. One of the strongest arguments against the eight-hour day is that it is not universal in any industry and the ten-hour plant has an advantage over the other.

A great many manufacturers have said they would approve of it if it could be made uniform. The trouble with a union trying to introduce and enforce a shorter work day is that it can only force the smaller concerns into line. The big ones it is unable to touch and this but increases the advantage of the big plant over the small one. The big establishments are run the longest day and fight for the longest day; but it is the big concern that wants and gets government contracts, and if through these contracts it can be made an advocate of the eight-hour day, i. e., if the weight and influence of the large concerns can be added to the many little concerns that have to yield to the unions, in favor of an eight-hour day for all, the few large concerns that are neither controlled by unions nor interested in government contracts could probably be brought to make the adoption unanimous. Personally I believe, and in this many large manufacturers have agreed with me, that the passage of the eight-hour law which they now so strenuously fight, would in the long run be a good thing for them, and especially for the thousands of small machinery plants which cannot successfully resist the union demands. All that the fair manufacturer wants is an equal chance, and the leverage of government contracts would be a powerful one to unify conditions in the entire industry.

There is a side to this shorter work-day question that is not considered in any discussion of it that I have seen. That is the domestic side. The growth of cities, the increase in rentals throughout the more accessible parts of cities have driven the workingman farther and farther from the factory where he works. Even though he finds living rooms near his work, in a few months he is out of work there and finds another job only in a plant miles away. He cannot move from Bronx to Battery, from Stock Yards to Goose Island every year or two. With the uncertainty of street-car transportation in any city that I know, the man who

is an hour's ride from his work must leave his home an hour and a half before working hours to be even fairly sure of being at his post on time. If he must leave his house for work at 5 a. m. the wife must be up by 4 to get him his breakfast. If leaving the factory at 6 p. m. it is 7:30 when he gets home, she cannot have supper (the working-men still call it supper) before 8 or 8:30 o'clock, and she cannot "get her work done up" much before 10. A weary, endless day of toil for the wives of the working poor is what we see in every city. Perhaps ten hours is not, in some cases, too long for a man to work, but add an hour required to get to his work in the morning, and an hour for him to get home at night, then an hour before that for his wife to get his breakfast, and an hour after that for her to get through with her supper work, and you've got a day too long for any wife to work. Better look a little bit after the "working conditions" of poor men's wives if you really want to make better citizens out of her sons. Give her a chance; she can do it better than you can. Make her patriotic; she will attend to the boy. She has the mother instinct backed by the mother's love for her allies, and these beat the "patriotism in the public schools" with text-book and flag-day adjuncts, worse than the bookmakers beat the bettors at the races.

To listen to the sentiments of some of the wives of workingmen, mothers of boys, in the poorer districts of Chicago and New York, is to be convinced that no outside agency can make a lover of his flag out of that woman's son. She hates every hour she is awake. She hates the government, the church, the union, the non-union, the police, the teacher, every waking hour she lives to hate, and nearly all of her hours she is awake, and right there is the trouble. What she needs is sleep. Since she is such a hater while awake, let her sleep. There is a whole lot of good citizenship for boys in the shorter day for men in city factories and the consequent longer nights for women.

New Outlook for the Farmer's Wife and Child

By Helen Campbell

How is it coming? Through country settlements and the break in deadly monotony that they promise to bring about? Through village improvement societies, clubs of all orders, new and old, and thus a touch of color for lives that have small conception of what color in life stands for? It is that color in city streets—the life and stir of even the obscurest, dirtiest, most squalid of city streets—that holds its poor content; so content that the country terrifies and the first day of the city "country-week" child is a day of terror because of the strange silence, above all the night silence, and the curious things that "holler" at them, as one child said.

Not in any of these ways is the better day at hand, but in one which women themselves are bringing about. Again, it is proved that the only real help in life is that which we learn to give ourselves. Once learned, all outward aids fall into line, are double in worth, since to them is added the force to handle at will in larger fashion than any founder even dreamed. So it is proving in the agricultural colleges of that great West, even now almost an unknown land to the dweller in the East, who finds it difficult to think farther than Chicago, and incidentally of the health resorts beyond—Denver, Los Angeles and a few representative cities. But what does the East as a whole know of the system of agricultural colleges now in almost every state, and meaning to each one of them the very order of education that thinkers along educational lines pronounce to be the only real one? Boston listens to unceasing expoundings of the next new thing in religion, in ethics, in art, science, education among the rest, but it has no time to follow up the trail and discover for itself where some of these ideas are working out. But the great states in which all New England and more could be set down have been test-

ing and proving, methods new and old, and are reaching a point where a system, flexible, comprehensive, born out of the needs of the people and of the new country, has each year found firmer and firmer base, till it stands to-day as the type of much that has been hoped for, yet deemed an impossibility.

The agricultural college in the beginning admitted no women, but co-education is so absolutely natural an outgrowth of western liberality in thought, that they soon had their place. They took it with a certain timidity. Domestic science, and of a very limited order, was one of the first sops to this element, but it speedily showed itself the many-sided, kaleidoscopic thing we now know it to be, all arts, all sciences a necessary part of the equipment the trained house-mother must have at command. Now and then a boy, who knew his destination to be some lonely ranch, where if he ate he must also cook, begged for lessons in cookery and had them. The time came when the girl took her turn in begging, for cookery meant chemistry and botany and physics, and all that she had not expected to "take," and presently she was side by side with her brothers in everything but blacksmithing and some rougher arts.

The writer, for some time professor in the Kansas State Agricultural College, watched the gradual evolution, certain that its real meaning was hardly suspected. But it is quite clear that others were watching and working to the same end—that of awakening in the entire student body a new thought as to the possibilities of farm life. In the Kansas college a young pair had gone side by side through the four years' course, the woman taking the farming as well as domestic science course, marrying on the graduation day and setting up at once a small experiment station, as it were—a farm, small when contrasted with the Kansas notion of farms

—where they practised intensive farming, proving, as time went on, that four acres could sometimes do the work of forty.

Not alone there, but at many another point, there is a new thought and a new interest in the possibilities of farm life, this meaning the farm itself, the farmhouse and farm society. Together these boys and girls learn how to plan farm buildings, to lay out their grounds artistically, to furnish their houses in the same fashion, and to take to them literature, music and a social culture, the need of which has been one of the sorest in the farmer's life. Minnesota is the present headquarters of one of the most advanced efforts in this direction, a brilliant corps of instructors in the agricultural college at Minneapolis, directly connected with the State University, and the dean of the woman's special department, Mrs. Meredith, one of the most enthusiastic expounders of the new thought.

It happens thus that over fifty young women were enrolled last year as students of scientific farming, boys and girls working together through two-thirds of the course, but the girls adding more detailed work in home economy, domestic hygiene and household art. They believe, as does new Clairvaux, that a new face can be put upon the dreary facts that have seemed to be the sum of the farming life. They believe that the exodus of boys and young men from the farm can end at least in part and that "Back to the soil" will mean in the end all that the few have believed lay in those words. When trained and educated women deliberately choose to take up farming and believe that so the best life can be lived, who shall say what influence it will have on this problem of the congestion of labor in the cities—on the life of the city itself? Not alone educators, theoretical and practical, but sociologists, general reformers, uncertain where to begin, all orders who know things are wrong and are to be made better, yet hesitate as to where first to lend a hand, are likely to agree that these fifty young women have answered

some of their questions and will probably answer more. In the meantime we can wait peacefully, assured that no wiser step has been taken in many a long day, and certain that this can demonstrate the real emancipation of women in a fashion that will include also the emancipation of man from a good many beliefs and prejudices that have hampered one no less than the other.

This is the new education, its definition in words from one who stands for both the phases given—words that *Clairvaux* has already defined:

"To educate is to build up, to strengthen and develop the inner man, and so far to polish and perfect the outer one that the most casual intercourse with him reveals his rank. Instruction is a matter of business detail, where we each take what we require for a given need. The old sense remains clear in the Italian, where *istruzione* means special knowledge, *educazione* signifies good manners. In the Japanese ideal, education is all, instruction as immaterial as wealth or poverty."

Field and Work-shop Society

This new Chicago organization is trying to obtain tracts of suitable land and place upon them the best suited families selected from the congested districts of the large cities. Hardy immigrants are also to be given a chance to locate on farms. Seeds, stock and agricultural implements the society will endeavor to arrange for, and assistance will be rendered to the settlers in establishing schools, workshops and studios.

"This union of the landless man with the manless land is the only solution for the slum problem," says an article descriptive of the society's aim. "Nor is this union difficult. Men do not choose the industrial sweatshop and the city slums, but are driven to both through their ignorance, the design of industrial exploitation and our terrible indifference. Divert the worker to rural district of the West and you have cut the tap root of the sweatshop and the slum."

The Philadelphia Textile Strike of 1903

By Rev. Kemper Bocock
General Secretary of the Christian Social Union

The greatest textile strike in the history of the greatest textile manufacturing city of America — Philadelphia — was on from June to November of the past year. Despite the long struggle work was resumed under the old conditions.

Some 636 mills were shut down, involving about 142,000 workers. Of these about 60,000 were avowedly on strike to have their working time reduced from 60 hours a week to 55 hours, without a corresponding increase of the price of an hour's work; that is to say, they were virtually on strike for a shortening of their work-day, even at their own expense so far as wages were concerned. It was estimated at the time that these included 20,000 broadcloth weavers, 20,000 narrow cloth weavers, 3,500 damask cloth weavers, 3,000 fancy novelty weavers, 2,000 each of the upholstery weavers, plush weavers, blanket weavers, and tapestry and brussels carpet weavers, 1,000 each of the terry cloth, rug and curtain, and haircloth weavers, 750 each of the weft weavers, and the beamers and twisters, 300 jacquard loom fixers, 250 narrow loom fixers, and 200 broad loom fixers. These are the figures of the former chairman of the executive board of the strikers, Mr. Thomas Fleming, an upholsterer; the only criticism on his figures heard by the writer is that he overestimated the number of loom fixers at the beginning of the strike.

In addition to these, the members of the following unions were on strike for fifty-five hours' time with sixty hours' pay: The entire ingrain carpet trade, with winders and spoolers, weavers, warpers and loom fixers, woolen and carpet yarn spinners, and dyers. Of the 4,354 power looms used in the ingrain carpet trade of the United States, according to the census of 1900, 3,467

were in Pennsylvania, and nearly all of those are in Philadelphia to this day. There were 253 in Massachusetts in 1900, 287 in New York, 31 in New Jersey, and 316 in all other states. These figures will be worth referring to when the reader comes to the Philadelphia manufacturers' argument about dangerous outside competition.

The textile workers in Philadelphia are Americans, English or Scotch people of high intelligence. Among them, for instance, is a former member of an English town council, the successful candidate of the independent labor party, and a number of effective lay preachers and temperance orators.

The Philadelphia textile day begins at 6.45 a. m. and continues till noon, when there are 45 minutes for dinner. The afternoon extends from 12.45 to 6.15 p. m. five days in the week, making a total of fifty-three hours and forty-five minutes from Monday morning to Friday evening. On Saturday the mills run from 6.45 a. m. to 1 p. m., or six hours and fifteen minutes, bringing the week's total up to sixty hours. The state factory inspector's report on the textile industries of Philadelphia shows that 9 per cent of the employes are boys or girls between the ages of thirteen and sixteen years. The age minimum under Pennsylvania law is thirteen, and there are special requirements in behalf of children under sixteen. It was estimated last summer that fully 50,000 of the strikers were women and children.

Another estimate of the number asking merely for a reduction of hours was made a few weeks after that of Mr. Fleming, and stated the total as 90,000 people, engaged in thirty-six trades. Mr. Fleming, with the other members of the executive committee, signed this statement, which is interesting as showing that after his first statement the

total on strike merely for shorter working time increased from 60,000 to 90,000. The committee announced that the request for shorter hours was made primarily for the sake of the women and children, and for these reasons: "To improve health; to increase the opportunity for education; to gain time for enjoying some of life's pleasures; to get some of the benefits from the use of machinery; to enable the breadwinners to spend more time with their families; to give the workers more than a bare half hour in which to eat their noon meals." (The other fifteen minutes are naturally required for going and coming, and waiting for orders to be served in the numerous little 15-cent restaurants that dot the textile district, where those of the people who do not have a home table to go to or have not time to go home can get their dinners.)

The strike was the result of efforts to organize the workers into unions, and agitation for the purpose of making the unions something more serviceable than the harmless "coffin clubs," with death-benefit features and high-sounding titles for lodge officers, which is the sort of organization the average employer refers to when he says he is in favor of unions. The Knights of Labor were strong in Philadelphia twenty-five years ago, but almost perished as the result of the arrogance of their leaders. In 1900, however, a few veterans formed the Central Textile Workers' Union, a delegate body, which eventually included forty-five unions. Of these, roughly speaking, thirty-nine wanted a reduction of hours only, and the other six asked for a corresponding advance in the hourly pay sufficient to make the new wage per week equal to the old. The writer was informed, however, by a member of the strikers' committee on an arbitration conference proposition, that the Central Textile Workers' Union as a whole would recommend the employes of any mill to return to work if offered the reduction of hours pure and simple. The workers issued their appeal for shorter hours on April 11,

and the manufacturers considered it till May 12, when they decided to refuse the request that the hours be shortened after June 1. The manufacturers thus had virtually fifty days' notice before the strike actually began on the first of June.

Wages of course vary in these industries according to many different determining factors. The demand of the dyers was that their wages be advanced to \$13.00 a week, but they rank as almost unskilled; any man of ordinary intelligence can learn the trade in three or four weeks. But the atmosphere in which they work is hot and damp, and creates a thirst which leads many to drink stimulants to excess. More skilled labor (men) brings \$15.00, \$18.00, \$20.00 and even \$25.00 a week, with increasing rarity as the figure rises. But it is claimed that 90,000 of the workers are receiving smaller pay than in 1892, and the cost of living is officially estimated as at least 15 per cent higher. Women and girls receive so much less than men that the executive board of the strikers, speaking in behalf of all, said in one of their manifestoes: "*Our wages average less than \$1.00 a day.*"

The arbitration conference proposition referred to above emanated from the Christian Social Union, an Episcopal organization which has done much in Great Britain to ameliorate popular conditions, and which in the United States is a section of the Church Association for the Advancement of the Interests of Labor. The headquarters of this section are in Philadelphia; the headquarters of C. A. I. L. are in New York, whence a suggestion was sent to Philadelphia early in July, looking to an attempt to mediate. This suggestion was immediately taken up by the strikers, who consented to appoint some textile workers to sit with representatives of the manufacturers, and with Bishop-Coadjutor Mackay-Smith, the Rev. Dr. Floyd W. Tomkins, Alexander Reid, formerly business agent of the United Garment Workers in Philadelphia, and the Hon. Clinton R. Woodruff. The only stipulation of the

strikers was that they should have as many arbitrators to represent them as the manufacturers of textile fabrics had.

The proposition was made first to a leading manufacturer, who replied: "While your well-intentioned proposal is fully appreciated, acceptance is not possible upon this occasion. The labor cost of textile products in Philadelphia is already so much above like costs in other manufacturing districts that the manufacturers of this city are at a great disadvantage in the selling of their products in competition with those made elsewhere at lower cost. Fabrics that were formerly made here with profit can no longer be made, since the cost of their production in Philadelphia exceeds the selling price; a further increase in the labor cost will cause either a discontinuance of business or a removal of establishments to other localities."

A few days later the offer of arbitration was renewed through another representative manufacturer, who replied asking three questions:

"(1) Will the arbitrators designated by your union and those selected by the employees' organization agree to recommend an equalization in the rates of wages and hours of labor with those prevailing in other important textile districts whose products compete with those of a Philadelphia manufacturer?

"(2) If the award of the arbitration involves a reduction in the rate of wages at present prevailing in Philadelphia, will the employees' organization agree to accept such award?

"(3) Is your organization prepared to give satisfactory assurances that the employes will return to their employment at rates of pay prevailing elsewhere, if the arbitrators find that the present established rates in Philadelphia are higher than elsewhere?"

The executive committee of the strikers replied as follows:

"The issue of the present struggle is not a question of wages, but rather one of working hours. Therefore, and because it is impracticable, it is useless to agree to the proposition that the arbi-

trators recommend an equalization of wages in Philadelphia and elsewhere.

"We think that the question of wages is made entirely too prominent in the proposition, and is calculated to confuse the issue and divert the attention from the main question, which is that we should get fifty-five hours a week. We are ready and willing at any time to submit the matter to arbitration."

Here then was the issue sharply defined; the strikers practically made it a question of shorter hours only; the manufacturers tried to bring in wages, because they believed that this contention made their case stronger. One of them showed by an elaborate table the wages paid by his mill and those of his competitors in Massachusetts, Rhode Island and Connecticut, and his were generally the highest wages in terms of dollars and cents. But political economists recognize a difference between *nominal* wages and *real* wages, the latter term denoting what the worker can buy with his wages; and in this respect Philadelphia wages are as low as, if not lower than the wages in the competitive towns of New England. In the suburbs of many of those towns one can rent for \$3.00 to \$5.00 a month as good a house as can be had in Philadelphia for \$10.00 to \$15.00, with quite a little bit of land attached on which the tenant can raise vegetables and keep a cow or pig; and board for the single operative is also lower. All this militates against the Philadelphia manufacturer to some extent; but their Philadelphia mills have a large market close at hand, and many of them do only a part of the producing process, while the New England mills oftener do the whole thing. Very few of the Philadelphia mills make their own yarns. Philadelphia is a hot-bed of small manufacturers, and notwithstanding the talk of New England competition there are ten new mills on one large uptown street built in the last five years.

There is a slack season and a busy season in Philadelphia, while work is steadier in New England. If the question, "how many hours per week do

your employes average all the year round?" were put to a Philadelphia manufacturer, the textile workers say the answer would be a point in favor of shortening the regular time to fifty-five hours a week and making it cover a larger number of weeks. They also say that there would be less waste by mistakes; there is considerable waste in a sixty-hour week because the workers, and young people in particular, grow tired. The manufacturers, however, are opposed to changes in general and to granting any concession to unions in particular; they point to their high city taxes, insurance and water rent, to depreciation of plant, and to office force, on which they would not save anything by shortening the hours, even if they saved on raw material—the product of another kind of mill—and on labor.

As to the educational benefits of shorter hours, they say they are not philanthropists, nor are they in business for their health. Even the argument that shorter hours cultivate more expensive tastes and enlarge the demands of the consuming public does not interest them; it is too social, instead of being distinctly addressed to them and their interests.

Meanwhile, a man who is brought into daily contact with many families of Philadelphia mill workers tells the writer that even the ten-dollar house that most of them rent does not afford enough rooms for a proper separation of the sexes; brothers and sisters occupy the same bedrooms till 13, 14 and even 15 years of age. It is a standing wonder that the mill girls of this boasted "city of homes" are as pure as they are. These little "two-story bricks" of six rooms are built by the thousand, and the conservative Philadelphian is wont to point to them with pride, as largely owned through the building associations for which the city is famous, and which are highly cherished by the local capitalists as tending to promote steadiness of habit and an unwillingness to listen to wicked strike agitators.

The manufacturers proved too strong and the strike failed. Many mills prom-

ised to grant the reduction if all would, but when it leaked out that the ingrain carpet manufacturers had bound themselves individually by a forfeit of \$25 a loom not to surrender unless all did, the strikers began to break. By the first of November practically all the mills were running, with the old employes at the looms, except a few who had found work elsewhere, and a few prominent union men, who are not wanted.

We recognize that this is an era of federation and combination in which great capitalistic corporations and labor unions have become factors of tremendous importance in all industrial centers. Hearty recognition is given the far-reaching, beneficent work which has been accomplished through both corporations and unions, and the line as between different corporations, as between different unions, is drawn as it is between different individuals; that is, it is drawn on conduct, the effort being to treat both organized capital and organized labor alike, asking nothing save that the interest of each shall be brought into harmony with the interest of the general public, and that the conduct of each shall conform to the fundamental rules of obedience to law, of individual freedom and of justice and fair dealing toward all.—President Roosevelt.

I've been in so many strikes that I often feel that people think that my chief occupation is creating strikes. I want to say here and now that if I have one consuming ambition in this world, it is to see laborers and capitalists honorably and peacefully reconciled. I do not want any reconciliation which comes from surrender by either side. I want both sides to recognize that each of them has certain rights. I believe that there is a common ground upon which they may meet, a basis of agreement upon which they can unite. I realize that we do not own the mills and the factories, and I also realize that those who do own them do not own the people who work in them. Blacklists, boycotts, injunctions and the like, I firmly believe, have been due to misunderstandings.—John Mitchell.

No man is above the law and no man is below it; nor do we ask any man's permission when we require him to obey.—President Roosevelt.

"We must not use force until justice is defied."

"Every law not based on wisdom is a menace to the state."
—Inscriptions on portals of New York Supreme Court building.

Training Center for Social Workers

By Graham Taylor

Those of us who have been longest and most directly at work among the people have all along felt the force of two facts. One is the lack of trained helpers and heads of departments in every line of social service. The other is the unfailing supply of people capable of training and, when trained, of high efficiency. The money, time and talent thus wasted are too costly longer to pass unchallenged.

The invaluable time of the experts at the head of these public and private institutions, which is all needed for their management, is wastefully diverted to breaking in their subordinates. Less money in efficient hands produces better results than larger funds conditioned by untrained help. Economy in administration and the social value of the work would be more effectively promoted by the supply of trained workers than by anything else. While a certain amount of attention to a personal adjustment is inevitable, much preliminary fitting and training can precede or accompany every worker's entrance upon such work. Even without such help from others, some of our Chicago workers have picked up training enough to qualify them for positions of trust and honor.

So widely has the practicability of more systematic training been felt that courses of study and observation are being conducted by some charitable societies and industrial corporations, as well as by colleges. At the greater centers training schools are being established to meet the more varied demand. In taking this great step forward for the advancement of every effort to improve our social and civic conditions, Chicago has been anticipated only by London, New York and Boston.

NEW UNIVERSITY EXTENSION ENTERPRISE.

At the initiative of a settlement worker, heartily supported by the representatives of practically all the private and public charity and correctional institutions of the city, the University of Chicago will furnish the great facilities of its extension department for the establishment and development of training centers and correspondence courses. The following official prospectus is about to be issued:

SOCIAL SCIENCE CENTER.

For practical training in philanthropic and social work under the direction of Graham

Taylor. Announcement preliminary to the opening of the institute January 12, 1904. Fine Arts Building, 203 Michigan Avenue, Room 429.

PROVISIONAL COURSE OF LECTURE STUDIES.

I. Introduction to the study of philanthropic and social work. Five lectures by Prof. Graham Taylor (Tuesday evening, 8 to 9 o'clock, from January 12 to February 9).

1. Relation of the social sciences to philanthropic work.

2. Reciprocal obligations of the individual and the community.

3. Function of institutions in personal and public life.

4. Economic principles applied to philanthropy.

5. The ethics of personal and institutional service.

II. Personal, institutional and public effort for dependents—twenty-four lectures by Prof. Charles R. Henderson, University of Chicago; Hastings H. Hart, Children's Home and Aid Society; Ernest P. Bicknell, Chicago Bureau of Associated Charities; Miss Julia C. Lathrop of Hull House; Miss Harriet Fulmer, Visiting Nurses' Association; John J. Sloan, superintendent of the House of Correction, and Alexander Johnson, Indiana State School for the Feeble-Minded (Tuesdays and Fridays, from February 16 to May 6, 8 to 9 p. m.)

This course will include studies of the sources of information, the registration of cases and the causes of dependency; efforts for needy families in their homes; destitute, neglected, delinquent, defective and crippled children; institutional care of destitute adults; provision for the sick poor in their homes through visiting nurses, by dispensaries and in hospitals; help for convicted, paroled and discharged prisoners; principles and methods of charity organization; public charities, their province, institutions, administration, methods, legislative basis and their relation to private philanthropies.

III.—Preoccupying and preventive policy, agencies and method. Eight lectures by Prof. Graham Taylor, Miss Jane Addams of Hull House, Raymond Robins of the City Homes Association, Miss Mary McDowell of the University of Chicago Settlement, George W. Perkins of the Cigarmakers International Union, and Prof. Charles Zueblin of the University of Chicago (Tuesdays and Fridays, 8 to 9 p. m., from May 10 to June 3).

1. Summary of legislation on housing, sanitation, employment, school attendance, sale of liquor to minors, etc.

2. Improved dwellings, open spaces, public playgrounds and parks.

3. Extension of the public schools and educational agencies to meet social needs, by vacation schools, neighborhood centers, etc.

4. Cooperative associations.
5. Province of the public support and management of social utilities.
6. Insurance benefits of trades unions, fraternal orders, etc.
7. Function of social settlements.
8. Ethical and religious resources.

FIELD WORK AND OBSERVATION.

These courses will be supplemented by carefully supervised visits to public institutions and private philanthropic agencies and by opportunities for discussion with instructors and fellow students. Certificates will be granted for satisfactory completion of the lecture course and field work.

Registration fee, for the entire session, \$8. Half rates offered to workers in public institutions, philanthropic organizations, church agencies and social settlements. Payable in advance at the office of the University, 410 Fine Arts Building, 203 Michigan Ave., and at the university extension division of Chicago University.

A limited number of students may apply for temporary residence at the social settlements in Chicago.

Inquiries and applications for registration may be made to Mr. Walter A. Payne, Extension Division, University of Chicago. Prof. Graham Taylor may be consulted Tuesday evening, 7:30-8 p. m., Room 410 Fine Arts Building.

SUCCESS IN LONDON AND NEW YORK.

The practical value of this lecture study and field work has been demonstrated both at home and abroad. In London, it is interesting to note, the initiative was given to such educational effort by the Women's University Settlement, of which Miss Helen Gladstone, daughter of the great prime minister, is the resident warden. From the year's course of study and practice furnished there well-trained women have gone forth to occupy paid or honorary positions at many centers of influence and usefulness. Those engaged in this effort have joined forces with Charles S. Loch of the London Charity Organization Society and others in organizing a school of sociology and social economics. The demand for its instruction was proved at the first session by a large attendance and wide public approval. It is still more successful this second year. The summer school in philanthropic work conducted by the New York City Charity Organization Society has drawn so many students from far and wide, not a few of them from the West, that it begins a full two-year course this season.

NECESSITY FOR TRAINING.

The announcement of our Chicago social science center, outlined above, is only provisional and preparatory to a full course covering two years, which will be opened next autumn. In addition to this, the senate of the university has also adopted an academic curriculum for a college of religious and social service, which will be coordinate

with the college of arts and literature and of commerce and administration. This course will be more exacting in its requirements for admission, will cover four years, and will lead to a university degree. It will afford students of the center opportunities to carry their studies further, while the students of the college will share the value of the practical observation and field work furnished by the center. It is confidently expected that the offer to supply training will develop a constantly growing demand for it among those in institutional work, social movements, church agencies, shop secretaryships and the civil service, as well as by many who should bear a larger share of citizenship.

Canon Barnett on the Joy of Life

To mark the opening of the winter season at Toynbee Hall, the warden and Mrs. Barnett received a large number of guests at a conversazione.

In the course of the evening Canon Barnett gave a short address on the joy of life. Their work at Toynbee Hall, he said, was intended to give means for joy in life. There was joy in observation, and the natural history class provided means for observation. There, too, was joy in the use of imagination. It was the inward eye that made solitude happy, and imagination provided a great part of joy in life. Their history and literature classes were aimed to increase imagination, to bring the past into the present, enabling people to transport themselves into a glorious past.

One other thing he would mention. Without sympathy, without love and care for others, there could be no real joy. Then, again, their efforts at Toynbee Hall tended to give many opportunities for developing this sympathy, for enabling the happy to help the unhappy. Without the teaching of the humanities which they gave at Toynbee Hall, all technical and scientific teaching would fail. The only problem was how to get people to study those subjects, and he asked those present to persuade those whom they knew to attend the classes.

"To the Memory of WILLIAM WORDSWORTH,

A true philosopher and poet who, by the social gift and calling of Almighty God, whether he discoursed on man or nature, failed not to lift up the heart to holy things, tired not of maintaining the cause of the poor and simple, and so, in perilous times, was raised up to be the chief minister not only of noblest poesy but of high and sacred truth, this memorial is placed here by his friends and neighbors in testimony of their respect, affection and gratitude."—On memorial tablet in Grasmere Parish Church.

Henry Demarest Lloyd

His Passion for the Better Social Order

By Jane Addams



Henry Demarest Lloyd

In the few minutes at our disposal I should like to speak of the passion for a better social order, the hunger and thirst after social righteousness which Mr. Lloyd's life embodied beyond that, perhaps, of any of his fellow citizens.

*Address delivered at the memorial meeting in tribute to the life and public services of Henry Demarest Lloyd at the Auditorium, Chicago, November 29, 1903. Reprinted from The Commons for December, to meet the large demand of the Collectivist Society after the edition was exhausted.

Progress is not automatic; the world grows better because people wish that it should and take the right steps to make it better. Progress depends upon modification and change; if things are ever to move forward some man must be willing to take the first steps and assume the risks. Such a man must have courage, but courage is by no means enough. That man may easily do a vast amount of harm who advocates social changes from mere blind enthusiasm for human betterment,

who arouses men only to a smarting sense of wrong or who promotes reforms which are irrational and without relation to his time. To be of value in the delicate process of social adjustment and reconstruction, a man must have a knowledge of life as it is, of the good as well as of the wrong; he must be a patient collector of facts, and, furthermore, he must possess a zeal for men which will inspire confidence and arouse to action.

I need not tell this audience that the man whose premature death we are here to mourn possessed these qualities in an unusual degree.

His search for the Accomplished Good was untiring. It took him again and again on journeys to England, to Australia, to Switzerland, wherever indeed he detected the beginning of an attempt to "equalize welfare," as he called it, wherever he caught tidings of a successful democracy. He brought back cheering reports of the "Labor Copartnership" in England, through which the workingmen own together farms, mills, factories and dairies, and run them for mutual profit; of the people's banks in Central Europe, which are at last bringing economic redemption to the hard-pressed peasants; of the old-age pensions in Australia; of the country without strikes because compulsory arbitration is fairly enforced; of the national railroads in New Zealand, which carry the school children free and scatter the unemployed on the new lands.

His new book on "The Swiss Sovereign" is not yet completed, but we all recall his glowing accounts of Switzerland, "where they have been democrats for six hundred years and are the best democrats," where they can point to the educational results of the referendum, which makes the entire country a forum for the discussion of each new measure, so that the people not only agitate and elect, but also legislate; where the government pensions fatherless school children that they may not be crushed by premature labor. The accounts of these and many more successful social experiments are to be found in his later books. As other men collect coins or pictures, so Mr. Lloyd collected specimens of successful cooperation—of brotherhood put into practice.

He came at last to an unshaken belief that this round old world of ours is literally dotted over with groups of men and women who are steadily bringing in a more rational social order. To quote his own words:

"We need but to do everywhere what some one is doing somewhere." "We do but all need to do, what a few are doing." "We must learn to walk together in new ways." His friends admit that in these books there is an element of special pleading, but it is the special pleading of the idealist who insists that the people who dream are the only ones who accomplish, and who in proof thereof unrolls the charters of national and international associations of workingmen, the open accounts of municipal tramways,

the records of cooperative societies, the cash balances in people's banks.

Mr. Lloyd possessed a large measure of human charm. He had many gifts of mind and bearing, but perhaps his chief accomplishment was his mastery of the difficult art of comradeship. Many times social charm serves merely to cover up the trivial, but Mr. Lloyd ever made his an instrument to create a new fascination for serious things. We can all recall his deep concern over the changed attitude which we, as a nation, are allowing ourselves to take toward the colored man; his foresight as to the grave consequences in permitting the rights of the humblest to be invaded; his warning that if in the press of our affairs we do not win new liberties that we cannot keep our old liberties.

He was an accomplished Italian scholar, possessing a large Italian library; he had not only a keen pleasure in Dante, but a vivid interest in the struggles of New Italy; he firmly believed that the United States has a chance to work out Mazzini's hopes for Italian workingmen, as they sturdily build our railroads and cross the American plains with the same energy with which they have previously built the Roman roads and pierced the Alps. He saw those fine realities in humble men which easily remain hidden to duller eyes.

I recall a conversation with Mr. Lloyd held last September during a Chicago strike, which had been marred by acts of violence and broken contracts. We spoke of the hard places into which the friends of labor unions are often brought when they sympathize with the ultimate objects of a strike, but must disapprove of nearly every step of the way taken to attain that object. Mr. Lloyd referred with regret to the disfavor with which most labor men look upon compulsory arbitration. He himself believed that as the State alone has the right to use force and has the duty of suppression toward any individual or combination of individuals who undertake to use it for themselves, so the State has the right to insist that the situation shall be submitted to an accredited court, that the State itself may only resort to force after the established machinery of government has failed. He spoke of the dangers inherent in vast combinations of labor as well as in the huge combinations of capital; that the salvation of both lay in absolute publicity. As he had years before made public the hidden methods of a pioneer "trust" because he early realized the dangers which have since become obvious to many people, so he foresees dangers to labor organizations if they substitute methods of shrewdness and of secret agreement for the open moral appeal. Labor unions are powerless unless backed by public opinion, he said; they can only win public confidence by taking the public into their counsels and by doing nothing of which the public may not know.

It is so easy to be dazzled by the combined

power of capital, to be bullied by the voting strength of labor. We forget that capital cannot enter the moral realm, and may always be successfully routed by moral energy; that the labor vote will never be "solid," save as it rallies to those political measures which promise larger opportunities for the mass of the people; that the moral appeal is the only universal appeal.

Many people in this room can recall Mr. Lloyd's description of the anthracite coal strike, his look of mingled solicitude and indignation as he displayed the photograph of the little bunker boy who held in his pigmy hand his account sheet, showing that at the end of his week's work he owed his landlord-employer more than he did at the beginning. Mr. Lloyd insisted that the simple human element was the marvel of the Pennsylvania situation, sheer pity continually breaking through and speaking over the heads of the business interests. We recall his generous speculation as to what the result would have been if there had been absolutely no violence, no shadow of law-breaking during those long months; if the struggle could have stood out as a single effort to attain a higher standard of life for every miner's family, untainted by any touch of hatred toward those who did not join in the effort. Mr. Lloyd believed that the wonderful self-control which the strikers in the main exerted but prefigured the strength which labor will exhibit when it has at last learned the wisdom of using only the moral appeal and of giving up forever every form of brute force. "If a mixed body of men can do as well as that, they can certainly do better." We can almost hear him say it now. His ardor recalled the saying of a wise man, "That the belief that a new degree of virtue is possible acts as a genuine creative force in human affairs."

Throughout his life Mr. Lloyd believed in and worked for the "organization of labor," but with his whole heart he longed for what he called "the religion of labor," whose mission it should be "to advance the kingdom of God into the unevangelized territory of trade, commerce and industry." He dared to hope that "out of the pain, poverty and want of the people there may at last be shaped a new loving cup for the old religion."

Let us be comforted as we view the life of this "helper and friend of mankind" that haply we may, in this moment of sorrow, "establish our wavering line."

"O strong soul, by what shore
Dost thou now tarry?
Somewhere, surely, afar,
In the sounding labor-house vast
Of being, is practiced that strength,
Zealous, beneficent, firm!"

"Those who love the liberties already won must open the door to the new, unless they wish to see them all take flight together. There can be no single liberty. Liberties go in clusters like the Pleiades."—Henry D. Lloyd.

Books Received for Notice Next Month

Booth, Charles. "Life and Labor of the People in London," "Religious Influences, Summary," and "Final Volume Notes on Social Influences and Conclusion." Macmillan & Co., London. 1903.

Converse, Florence. "Long Will; A Romance." Houghton, Mifflin & Co.

Dixon, Thomas, Jr. "The One Woman; A Story of Modern Utopia." Doubleday, Page & Co.

Shenck, Ferdinand S. "Modern Practical Theology." Funk & Wagnalls.

Rosenberg, Louis J. "Mazzini, the Prophet of the Religion of Humanity." Charles H. Kerr & Co.

Dopp, Katherine Elizabeth. "The Tree Dwellers; 'The Age of Fear'" (Book I in the Industrial and Social History Series). Rand, McNally & Co.

Rowntree, B. S. "Poverty: A Study of Town Life." The exhaustive and instructive study of town life in New York, inspired by and partially modeled after Charles Booth's work in London. Macmillan & Co., London. 1902.

Sutler, Julie. "Britain's Next Campaign." An appeal for a new spirit of citizenship, a passion for redress, and a power of personal service. London. R. B. Johnson. 1903.

Thompson, W. "Housing Handbook." A practical manual for local authorities, ministers of religion and all social or municipal reformers interested in the housing of the working classes. Published by the National Housing Reform Council, 432 West Strand, London. Co-operative Printing Society, Leicester. 1903.

Wright, H. B. "That Printer of Udell's." A novel of life in the West, dealing with some phases of practical Christianity. Chicago, The Book Supply Company. 1903. 12mo. \$1.50.

Reports and Pamphlets.

Department of the Interior—Annual Report of Commissioner of Education for 1902. Vol. I.

Federation of Churches and Christian Organizations in New York City.—Seventh Annual Report.

"The Negro Farmer," by Carl Kelsey, instructor in sociology, University of Pennsylvania. A thesis submitted for the degree of Ph.D.

"The Tenants' Manual." Greenwich House Publications, No. 1, 26 Jones street, New York. 1903.

"To love our neighbor is to submit to the discipline and arrangement which make his life reach its best, and so do we best love ourselves."—Henry D. Lloyd.

Association of Neighborhood Workers, New York City

Mary Kingsbury Simkhovitch, Editor

26 Jones St., New York City

Enforcement of the Child Labor Laws in New York

The child labor committee of this state has decided to continue its work with Fred S. Hall as its secretary and with an office in this city in the Charities Building, in order to see that the laws passed at the last session of the Legislature are properly enforced. The necessity for such work is great. Four departments share in the enforcement of these laws, and hitherto they have worked independently of one another. The child labor committee has been able to correlate the work of these departments in many ways. For example, inspectors of the labor and health departments have been discharging each week fifty or more children from factories and stores because they have no certificates. Formerly these children were left to find illegal employment elsewhere or to run the streets. Now their names and addresses are regularly sent on postals to the board of education, and attendance officers secure their return to school. Similarly the names of children who are refused employment certificates by the board of health (over a thousand such in New York City since October 1) are now sent regularly to the board of education, and their school attendance secured.

Unlike the Illinois system the New York law provides that the "working papers" shall be issued by the board of health in each city. Unfortunately there is no state body empowered to supervise local health officers in this work, and the result has been a most astonishing neglect of the law "up-state." Our secretary has been obliged to visit the health officers in all the leading cities in order to explain what the law requires them to do. In one city of over 100,000 population the health officer had never heard that there was a child labor law applicable to stores, although the law was passed in 1896. Due to their ignorance of the law, a

large number of local officials have come to regard the child labor committee as a state supervisory body, with very gratifying results.

The child labor law applies now to factories, stores and offices, and to the messenger and delivery service. The requirements for beginning work are threefold:

1. *A minimum age, 14 years.* To prove this age one of the following papers must be filed—a birth or baptismal certificate or other religious record, or a passport. (A small number of children, mostly Jewish girls, are refused solely because they cannot produce this proof.)

2. *A minimum amount of education*—about equivalent to what a normal 12-year-old child has received. (Children 15 years of age are sometimes refused as a result of this provision.)

3. *A previous compliance with the school law*, i. e., statement from principal that child has been attending school regularly. (Children who have successfully evaded the school law are refused under this provision.)

Children refused for any one of these three reasons are obliged by the school law to attend school till they are 16 years of age. After this age none of the above restrictions apply.

This fixes a very high standard for beginning work. Over thirty-four per cent of those who have applied since October 1 have been refused, while only eleven per cent were refused under the old law.

Unfortunately we have a factory inspector who is unwilling to prosecute for the first offense, and no employers have yet been brought into court for violating the nine-hour clause relating to the work of children between 14 and 16 years. A large number of children have been discharged, however, on account of this clause, and there is every indication that attempts will be made by manufacturers to repeal it.

The newsboy law was openly vio-

lated for a month or so, but as a result of several hundred complaints secured by the child labor committee and sent to the police commissioner, a much better observance is now noticeable. It is, however, still doubtful if policemen can be depended upon to enforce a law of this character.

The Prevention and Control of Tuberculosis in New York City

BY PAUL KENNADAY,

Secretary of the Committee on the Prevention of Tuberculosis of The Charity Organization Society of New York.

With a model tenement house law preventing the building of unsanitary tenements and, as rapidly as possible, letting the germ-killing, health-giving sunlight into our thousands of dark rooms, with a Health Department doing its full work and vigilant and inventive in discovering new means of preventing the spread of disease, with a Department of Charities working for the health and happiness of its charges, with a Board of Education, a Street Cleaning Department, our Allied Hospitals' Commissioners and the Committee on the Prevention of Tuberculosis of the Charity Organization Society all working in accord, really for the public good and happily innocent of "the cohesive power of public plunder," it is perhaps no wonder that the general death rate in New York City is this year smaller than ever before. As for tuberculosis, we find at the first blush a truly astounding state of affairs — a death rate in Manhattan and the Bronx of 2.68 as compared with 4.92 in 1881 and total deaths of 5,744 as compared with 6,123 in 1881, when the population was actually more than 700,000 smaller than it is in the same area to-day. Miss Brandt, the statistician of the Committee on the Prevention of Tuberculosis, offers this explanation in relation to these figures:

"It happens that the nationalities which are pouring into the United States are the very ones least subject to tuberculosis. The Italians, Russians, Hungarians and Poles, who have the lowest death-rates from consumption, formed only 7.37 per cent of the population of the city in 1890. In 1900 their number was more than three times as large and amounted to 16.34 per cent of the population. The proportion of the peoples whose death-rate from consumption is higher than that of the native white population of native parentage has correspondingly decreased, so that in 1900 they formed only 45.8 per cent in comparison with 56.6 per cent in 1890. The change in the relative size of the two groups has been going on since 1900 even more rapidly. This alone would operate to lower the amount of tuberculosis in the city. That some part of the reduction in the death-rate from consumption, even if it cannot be exactly computed, is thus attributable to immigration, must be conceded. Evidently the influx from southern and eastern Europe is not to be deprecated on the ground that it intensifies and complicates this problem."

PUBLIC AROUSED BY EDUCATION.

Undoubtedly the general awakening of the public conscience to the frightful, and yet preventable, waste which the community had been subjected to by tuberculosis in its unchecked course has had no little bearing on the results thus far accomplished here, as wherever we look for permanent social improvement, the people, and the whole people, whether those who have been put in office or those who have put in office, must co-operate for the common good — ability and willingness on the part of officials, the rest of the people alive to the situation and insistent upon their right of being protected from preventable infection; knowing that the careful and clean consumptive is not a menace to his fellows and that he who is careless or ignorant may spread the disease indefinitely, this is what we must work for, and this is what we can

hope for with a confidence born of experience. The Committee on the Prevention of Tuberculosis of the Charity Organization Society, of course, to the writer appears to be doing more than any other one body in the community in this matter of educating the public; through its studies in social conditions, its pamphlets sent out by the thousands, its correspondence with individuals, committees, employers and trades unions, through its lectures in halls, churches and settlements, through its influence on the press and pulpit, and in a hundred other ways, it is able to bring the tuberculosis question before many people directly, and indirectly before many more. Slowly, surely, an awakened public is rising to its duty and we may perhaps expect that not again will it be possible for a governor of New York to sign a Goodsell-Bedell Bill preventing the building of an out-of-town Municipal Sanatorium, that when the question again comes up for decision in some other form he will not then be able to withstand the popular demand to which the committee in its advocacy of a sanatorium gave expression last winter and which it will with greater confidence and popular approval give voice to once more. Sadly true, also, is it that the small park, which the committee with many other bodies wanted placed in the neighborhood of the "Lung Block," so graphically described by Ernest Poole in his "The Plague in its Stronghold, Tuberculosis in the New York Tenement," has not been favorably acted upon by our city Board of Estimate and Apportionment in its all-wise anxiety not to hamper the incoming administration with the carrying out of public improvements which the present administration had at one time regarded more than favorably.

HOSPITAL TREATMENT OF CASES.

Working rather along the lines of cure than of prevention is our free public Tuberculosis Infirmary of the Metropolitan Hospital, where some 450 patients are enrolled and cared for under the direct supervision of Mr. Christopher Easton, a Princeton graduate who was appointed in September, 1902,

"with instructions to give special attention to personal acquaintance with the patients, to the social life of the institution, its economic and social features, and to the real cause of the large change in the population of the institution from month to month."

Seton, St. Joseph, Lincoln, Riverside, all hospitals within the city limits, care for tuberculosis sufferers only, and mostly they care for those who cannot pay for treatment; while of homes and sanatoria for consumptives in and near the city we have the Home for Incurables, Brooklyn Home for Consumptives, Adirondack Cottage Sanatorium, the Loomis Sanatorium, Montefiore Country Sanatorium, Stony Wold Sanatorium and Sanatorium Gabriels. For relief of these unfortunates in their homes the United Hebrew Charities, the St. Vincent de Paul Society and the Charity Organization Society are doing what their funds will permit. The Post Graduate Hospital's Clinic and the Vanderbilt Clinic have heretofore been the only clinics for tubercular patients, but this defect in our system is to be in some degree remedied by a tuberculosis infirmary to be opened by the Department of Health in another month and by a special class in the Outdoor Patient Department of our large free Bellevue Hospital, which has just been put into operation. To this class will be referred all cases of tuberculosis applying to the hospital for outdoor treatment; a trained nurse and a number of pupil nurses will visit and revisit each patient.

A great deal has been done, a great deal is under way, but how little when we consider that there are still over 20,000 cases of tuberculosis in this city to-day, with a total of recorded tuberculosis deaths during 1902 of 8,883! Can we ever get enough of sanatoria, enough of hospitals, enough of money for home treatment? Who can tell what will be done when we have come to fully realize what it means that this horrible suffering and economic waste can be prevented, when the revelations of science are taken to heart and we may no longer, in ignorance, meekly resign ourselves to the ravages of this scourge.

An English Opinion of Municipal Activities

The American citizen who counts himself lucky if his city council cleans and lights the streets, and perhaps provides for a few parks and boulevards from the public funds, will probably be astonished to learn the number and character of enterprises which competent English opinion characterizes as being within the functions of the municipality.

A little over a month ago the town of Cheltenham, England, erected at the cost of some 50,000 pounds a municipal building which, as the London Times asserts, is fitted to answer in every respect to the social requirements of the town. Besides containing a hall which will accommodate an audience of 2,500 and the floor of which has been specially constructed on girders and spiral springs for dancing, the building has large smoking, card, supper and drawing rooms.

Considering that this institution was erected and is maintained from the public funds as the common resort of all classes in the body politic, many an American who is used to the conservative views which our municipal bodies take of their functions will raise his hands in holy horror and cry "Socialism, Communism!" Such a person might expect, further, that the advocates of such an enterprise would be found only in the ranks of the socialistic and the ultra advanced. Yet, from that conservative, influential and eminently sane financial journal, the London Economist, comes perhaps the most unqualified praise and approbation for the latest addition to the long list of municipal works undertaken by the town of Cheltenham.

The Economist, "looking upon municipal institutions as providing to a large extent the salt of English life," applauds the address delivered by Sir Michael Hicks-Beach, the ex-chancellor of the exchequer, upon the occasion of the inauguration of the building. Sir Michael, says the Economist, "points out that it is natural that, the prosperity

of the town being dependent on its maintaining and increasing its attractiveness to the public, the town council should have spent large sums not merely in the widening of the streets and in the provision of excellent systems of water supply and sanitation, but also in providing public gardens and winter gardens and establishing electric lighting—none of which can be properly described as going beyond the true functions of the municipality."

The Economist, unlike some American editorial commentators, does not imply that in providing a club house with dance hall and winter gardens, the Cheltenham town council had done anything more radical than in providing a water supply and caring for the streets of the town. The financial authority states merely that though there may be dangers of "megalomania" on the part of the council which desires to do too much for its community, yet "it is a less serious disorder than meanness of spirit and tends to right itself by a double process. If the burden be too great, the rate payer can show it at elections; and if the municipalities attempt too much, they will not be able to obtain funds at reasonable rates."

While passing over the claims of the reactionists, "that municipal bodies do take too much upon themselves with results injurious both to rate payer and private enterprise," the Economist sees little danger of loss and much chance for improvement if the taxpayers have as full an opportunity of knowing what is going on as the shareholders in a well managed public company. It advocates that rate payers should "have periodically placed before them the fullest and clearest account of the assets of their several undertakings, and of the profit or loss that may be incurred by any of them. Qualified and independent auditors should show to the understanding of the most unskilled persons precisely what rates are being spent and what advantages they have secured."

Why?

The word seems writ upon the very sky.
It stares me in the face from earth and sea;
It haunts me in each bird-song, and not less
In human voices' sadder minstrelsy;
All life is focussed in one awful "Why?"
To which nor God nor man doth make reply.

Why am I here and why my brother there?
Why lies his path in midnight, mine in morn?
Why was I born to a love-lighted home
My sister to a heritage of scorn?
What claim have I to good which she has not?
What fate imputes to her, not me, sin's blot?
Why must the many want that some may feed,
Aye, gorge and fatten on life's luxuries?
Why must the many give their lives to toil
That other few may sport in jocund ease?
Why must the slum lie festering to the sky
While lordly palaces are reared hard by?

Why does the child's wail rise to heaven above
Out of his stunted, warped and ruined life?
Why must the strong man vainly seek the work
Which want thrusts daily on his child and wife?
How dare the nations boast of riches, when they reckon wealth by dollars, not by men?

Why do we build great temples to His name
Whose claim to worship lies but in the love
He poured forth, without stint, on brother man—
Earnest and type of Father-love above?
Why do we name our age after the Christ
When with His heart of love we've broken tryst?

I know not why; my question smites the skies
And reads no answer in the stars' mild gleam;
It delves into hell's depths; and thence no word
Comes to dispel the ever-haunting dream;
Yet must I grope and sound my dauntless "why?"
If God be God I'll somewhere find reply.

—Katharine Lente Stevenson.

The enlargement of the form and scope of THE COMMONS requires the change of date in beginning a new volume. Volume VIII closed with the December number, and includes nine issues. This first issue of the new year is number 1 of Vol. IX.

One Touch of Nature

The whole world is kin under one such touch of nature as all hearts felt when Chicago became a house of mourning. To the credit of both sides in the fateful struggle between the livery drivers and their employers, which had raged without quarter for a fortnight, a truce of ten days was accepted by each. The stables were opened without condition and the drivers' union ordered "every man now on strike to report at once to his place of employment and do everything in his power to assist his employer in caring for the wants of the public. Wages are to have no consideration."

Appreciating the value of a publication devoted to the local interests and dealing almost exclusively with the neighborhood work of a settlement, the Lincoln House, 120 Shawmut avenue, Boston, ceased the publication of "The Lincoln House Monthly" and with November began to issue "The Neighborhood," which will be sent to every family whose members belong to the clubs and classes of the Lincoln House. As *The Commons* is about to go still more afield and treat the industrial, municipal and philanthropic movements throughout the country, we wish it understood that it is not through lack of appreciation of a local organ that we have desired to change the character of this magazine, but because we have the opportunity thus to be of more service. Were *The Commons* solely in the interests of the Chicago Commons settlement and its work, we would prefer to follow in the course which "The Neighborhood" has taken and use the publication to augment the neighborhood work of the settlement.

The new Lincoln House is nearing completion and with the added facilities that settlement will be able to enter even more largely into the life of the community than heretofore.

College Settlements Association

Miss Myrta L. Jones, Editor

996 Prospect St., Cleveland, Ohio.

STANDING COMMITTEE

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LOCAL COMMITTEES

Boston—Bertha Scripture, Chairman, Lincoln, Mass.
Philadelphia—Isabel L. Vanderslice, Chairman, 436
Stafford Street, Germantown, Pa.

SETTLEMENTS

New York City—95 Rivington Street.

Philadelphia—433 Christian Street.

Boston—93 Tyler Street (Denison House).

The Lace Industry at South End House

The lace industry, begun and carried on conjointly by the Society of Arts and Crafts and the South End House in Boston, is now beginning its third year of existence, and there is no doubt of the value of the work for the settlement girls educationally, artistically and financially. The plan was conceived and started in the summer of 1901, when Mrs. Weber, a member of the Society of Arts and Crafts, and a practical lace maker, undertook the instruction of two or three girls whom the settlement found for her. These girls were working in the shops under hard conditions with little pay—day after day of useless toil. Their work meant to them nothing except a ceaseless grind to gain a few dollars and cents; it brought no inspiration, no knowledge of the beauty and value of work.

The change was great; shorter hours, pleasant surroundings and work with beautiful and delicate fabrics which inspired them with a love of beauty and a longing to understand their work. They became enthusiastic over it and studied the history of lace making and

its different forms, appreciating the value and beauty of different designs and later doing themselves some simple creative work in designing. The refining influence of the work on these girls cannot be over-estimated. They are happy in it and sorry when the day is over. One of the girls said she never knew what it was to be really happy. And all the time they are learning more and the quality of the work is higher.

In the beginning, since lace making was a new art in this country, there was much to be learned, and many experiments were tried, but as the girls grew more proficient, and it was found out what kinds of lace were profitable, the industry became self-supporting. The girls served an apprenticeship of six weeks without pay. Then they were given three dollars a week, and as they became more expert the increase in pay was proportionate. Of course some girls proved inapt and dropped out, but in this way the real talent was discovered and put to its highest use.

At present the industry is on a co-operative basis, the girls gaining their fair share of all profits and managing the business themselves with the help of an advisory board. Four girls are working and teaching and six little neighborhood girls, aged ten and eleven, are taking a weekly lesson. Of the four girls who teach two are the original apprentices. The little girls begin on the pillow lace, in which the blue print pattern is put upon the pillow, and long slender pins stuck in at every crucial point of the pattern; then the threads are worked about the pins by means of the wooden bobbins on which they are wound. It is quite wonderful to see the pattern grow under the small hands which manipulate the bobbins so swiftly and cleverly.

Later on they learn to do point lace, which is more difficult, and done entirely with the needle.

A very profitable side of the industry is the cleaning and mending of old lace. There is much rare old lace in this country, and hitherto, when it needed repairing, it had to be sent abroad, a bothersome and expensive procedure. But these girls are learning to repair the most fragile and intricate design so well as to escape detection.

Much has been said of lace making being hard on the eyes, but the girls have not found it so. Injury to the eyes has been due to Old World conditions, where the work has been carried on in dark basement rooms and often at night with very poor light. Here the conditions are different. The room in South Bay Union, the club house belonging to South End House, is light and airy and well fitted for the work.

Hand-made lace takes a great deal of time and probably the demand is not sufficient to insure a living for a large number of workers. But besides the value of this industry for our settlement girls in its refining and quickening influence, and besides the chance to earn a living by mending and cleaning lace, which is an almost untouched field here in America, there is a very practical chance for girls with a knowledge of lace making and design in all the large dressmaking establishments, where the cutting and putting together of lace is an important part of the business.

Just contrast now the girl who stays in the shop year after year, becoming a mere human machine, and the girl who, under the influence of beautiful and inspiring work, has learned her own possibilities and is constantly enlarging them. Is there any comparison?

MABEL F. DOYEN.

Note.—Miss Doyen is an ex-resident of the New York College Settlement, from which she has recently gone to the Woman's Branch of the South End House in Boston.

The offer of the College Settlements Association, reported in the December number of the "Commons," to bear one-third of the expense of a fellowship in each of the women's colleges represented on its board, provided the

remaining two-thirds are made up by the college, or by the college and the Association of Collegiate Alumnae together, was presented at the Milwaukee meeting of the A. C. A., and a committee consisting of Mrs. E. S. Atherton, Roxbury, Mass., Professor Katherine Coman, Wellesley, Mass., and Miss Myrtle Baer of Milwaukee, was appointed to consider the matter and given power to cooperate in the case.

While the fellowship proposition meets with the favor of professors of sociology generally, only two colleges have as yet taken action on it. A generous friend is understood to have provided Radcliffe's share of a \$400 fellowship for two years and the committee appointed by the Wellesley Alumnae Association have enough pledged to make them feel confident of securing the amount needed. Other colleges promise to consider the plan next year. Its fulfillment would surely be of potent benefit to the college, to the settlements and to the cause of civic righteousness.

A lecture was given by Miss Davies, head worker of the Philadelphia College Settlement, Monday evening, November 23, under the auspices of the South Chapter of the College Settlement Association. The lecture began with a sketch of the underlying principles of settlement work, its guide being found in the relation of member to member in society, its basis for work in the uplifting of the home, in a fuller development of the power of control within the household. For this principle of discipline a settlement must stand as a concrete example. Its direct object must be to work from and through the things which the people now desire to a desire for something better, a desire keen enough to bring with it an impulse toward its attainment. The settlement thus stands as a guide in the awakening of desire and the aiding of attainment in the bettering of social conditions.

The stereopticon views shown by Miss Davies brought the actual forms of work, of which the principles are the basis, vividly before the audience. In-

deed, the lecture was unusual in the way it so delightfully combined a close connection of detail and principle and a vivid presentation of the conditions to which the principles must apply.

Weslesley College Settlement Fellowship

The College Settlements Association, recognizing the settlement's need of intellectually trained workers, the student's need of practical work, and the great value to society at large of sociological investigation, proposes that each of the leading colleges for women co-operate with it in establishing a fellowship; such fellowship to be awarded each year to a graduate of the college, who shall reside at one of the settlements and pursue some special line of investigation under the direction of the Committee on Fellowships.

The cost will be \$400 per annum. The College Settlements Association offers to bear one-third of the expense; the Association of Collegiate Alumnae will probably bear one-third, and the friends and alumnae of the college must raise the remainder.

The Wellesley College Alumnae Association, at its annual meeting, June 24, 1903, appointed the following committee to secure the funds and make all arrangements for a Wellesley College Settlement fellowship:

Miss Emily Budd Schultz, '94, chairman, 30 North Mountain avenue, Montclair, N. J.

Mrs. Milton G. Starrett, '90, 349 West Eighty-fifth street, New York City.

Miss May Matthews, 1902, 445 Ellison street, Paterson, N. J.

This committee appeals to you to give what you can, either (1) as a contribution toward the expense for the first year; or (2) as an annual subscription, payable each year until withdrawn; or (3) as the whole or part of an endowment fund.

It would be difficult to find any other investment which would yield such immediate benefit to Wellesley, to the college settlements and to the cause of civic righteousness.

Note of the Philadelphia Textile Strike

Mainly because of its distance from the center of the textile strike, the Philadelphia settlement came little into immediate contact with it. Its progress as watched from outside and the comments on its failure make evident the fact that it illustrates several of the most fundamental difficulties in the improvement of industrial conditions. In the first place note the weakness of the industries in which children and unorganized women occupy any considerable place. It were better perhaps, to say "women" merely, for where is the industry in which women may fairly be called "organized?" Then, secondly, the weakness of a strike in which appeal must constantly be made to a constituency widely scattered geographically and not agreed on many points of local policy. Perhaps as a third count may be put the weakness for fighting purposes of an organization in which the central executive body can take important action only after it is so ordered by a referendum vote of the members of all the unions involved. Of course it is evident that these points are counted on the side of the laborers. The strike also illustrated nearly all the typical difficulties which characterize the attitude of employers in an industrial skirmish. While on both sides the forces of disintegration seemed the stronger—and the event so proved—the strike was not without its fine examples of good feeling and the desire for right adjustment. The main lesson of its failure is the familiar one of the need of better education in responsibility and duty; of enlightenment at top, bottom and in the middle of the industrial organization. It is undoubtedly true that in a sense its results have temporarily lessened the strength of union opinion. In another sense, and more justly, they have intensified in many minds the belief that more unionism and not less is what is needed just now in the industrial situation at Philadelphia.

ANNA F. DAVIES,

Holiday Festivities At Chicago Commons

The regular appointments of classes and clubs are superseded by the holiday cycle of festivities, which add zest and momentum to the steady work of each organization. Besides all the men and women who thus renewed their youth by taking their share of the children's cheer, more than a thousand little folks enjoyed the Christmas festivals arranged by or for their respective groups.

The long series of celebrations opened with the reunion of the two hundred or more boys and girls who had been at Camp Commons last summer. Around their imaginary camp-fire in our auditorium they met not only each other but some of their Elgin friends. The good parish priest of St. Mary's, who had proven himself, by constant care and kindness, to be worthy of being called "father," was present with the Protestant pastor of Dundee. Each vied the other in words of good cheer.

The pleasantest and most hopeful features of this Christmastide was the increased interchange of service between the clubs. The Choral Club of adults, for instance, decided to contribute toward the support of the successful children's chorus. They also joined the cooking classes in furnishing dinners for families in misfortune. The Young Women's Progressive Club gave no small part of the Christmas tree gifts for the kindergarten. The Woman's Club remembered the hundreds of little fellows shut up in the city reform school with five dollars' worth of candy. The chorus of the First Congregational Church and the boy choir of the Church of the Epiphany rendered fine musical programs for the two holiday pleasant Sunday afternoons. Our neighborhood Tabernacle Church held its time-honored watch-meeting under the solemn shadows of the universal sorrow suffered by the city in the death-dealing theater fire.

For seven years the Chicago Commons Shakespeare Club has steadily maintained the progress of its members in their literary studies, with scarcely any outside help. Distinguished speakers, however, have occasionally met with the larger audiences of their friends to help them quicken a wider interest in Shakespeare.

The Choral Club, after several years of hard struggle, is so successful this winter that it has been obliged to limit its membership to seventy-five. It is practising the "Rose Maiden," by Cowen. Its social spirit is as noteworthy as its thorough work under its effective leader, Mr. Gordon. The Tabernacle Church chorus choir, under the same conductor, is being supported by orchestral accompaniment. Its spirited leadership of song cannot fail to add attractiveness to the services.

To the Chicago Record-Herald, for December 13, Chicago Commons is indebted for the best description of its aims and work ever prepared outside of the settlement itself. These unsolicited impressions of an outsider are especially appreciated at a time when, in common with other settlements, and all agencies that are notwithstanding private gain at public cost in Chicago, we have been subjected to a viciously false and over-reaching violent attack by the least influential of the city newspapers. With this single exception the entire press has always been most sympathetic and helpfully co-operative. The article thus concludes: "The Chicago Commons has no illusions; it knows its imperfections and its limitations, but it knows also that its labors are founded on the principle of brotherly love, and that individual culture is a social product and involves a social obligation. In the words of its own modest but noble definition, it is operated by a group of persons, more or less blessed with the privileges of what the world calls culture, who choose to live where they seem to be most needed, rather than where the neighborhood is supposed to offer the most of social privilege or prestige." There could be no better statement of the purposes of the men and women who have made the Commons what it is to-day."



A. E. SPITZER, Pres. C. J. SPITZER, Secy.-Treas.

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EVEN a superficial glance at this first number for 1904 must demonstrate to the most cursory reader the great change that has been made in the form and scope of The Commons. From reading the subtitle upon the front cover you will realize that we have laid out for ourselves a programme which will make this magazine more valuable to our present readers and elicit the attention and interest of those whom formerly we could not reach.

The announcement of the programme is not made without ample warrant. The co-operation of those recognized as authorities in the several departments of social activity is assured. Later we hope to announce the names of those authorities and the titles of their contributions. We ask you to bring the new form and intent of this paper to the notice of your friends. Our articles should interest every man and woman in this country who is an intelligent employer and who is trying to help the lives of others less fortunate than himself.

We ask those interested in education—which means the head of every family—we ask those interested in the improvement of civic and municipal conditions—which means every intelligent voter—to send us fifty cents for a year's subscription, and to do it now, in the confident belief that he will find in the issue of every month enough encouragement, help and information to make him feel amply repaid for his subscription for twelve issues.

This offer is so liberal and entails such a loss upon us that we must withdraw it at the close of the month of March. After that date we have fixed the price at \$1 per year, or ten cents a copy. It is worth that to-day, but because of the encouragement our subscribers and readers have given us in the past, we will allow all subscribers of record to renew their subscriptions for twelve months more from the date on which their present subscriptions expire—provided remittance is made before March 31st. To enable many who have been our readers to participate in this offer, we now afford them the opportunity to subscribe for one year for fifty cents, provided their subscriptions are mailed to us not later than March 30th.

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